THE RELIEF SOCIETY MAGAZINE

VOL. XII APRIL, 1925 NO. 4

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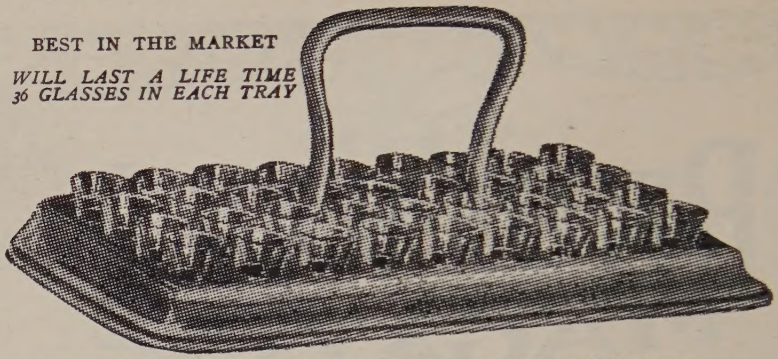

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Easter

By Grace Ingles Frost

The bonds were riven,
And the angels twain
Stood in the crypt
Where for three days had lain
The corpse of Him
Who suffered, on the cross,
That all mankind might be
Freed from the curse
Which bound humanity;
Stood, and the tidings gave—
"He is risen."
The enthralling bars
Of death's cold sombre prison,
Had sundered been
By stainless sacrifice.

The bonds are riven,
And the angels twain,
One, who is Hope,
The other, who is Love,
Down from the courts,
Where reigns the heavenly King,
Again and yet again
Return to bring
Glad tidings
Unto all created things;
But only life attuned
May hark and hear
The message voiced by them,
From year to year.

The bonds are riven,
And with time's recurring hour,
When speak the angels,
Every leaf and flower
Comes forth rejuvenate
From lethargy
Of winter's dreamless sleep;
The birds make blither music;
And the breeze
More gladsome sings
Among the verdant trees.
All nature
With the ecstasy is rife.
But what of man?
He of the higher life:
Sees he each year
The miracle renew,
And unto it responds
As God would have him do?

Two women of Jerusalem at the Rolling stone in the Tomb of the Kings by which the entrance to the Tomb could be closed

THE
Relief Society Magazine

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An Easter Thought

By John Henry Evans

The other day I ran upon a capital phrase in an article by William Lyon Phelps. It was to this effect, that many people look upon God as "against us." And in truth this is so, even of persons who have accepted (without sensing it very well) the Christian conception of a universal Father. For it would not be a great hazard to say that probably many of us have grown to manhood and womanhood viewing Deity as a kind of expert Bookkeeper, setting down now in this column our good deed, now in that column our bad ones, and balancing them in the great ledger every evening, with a grim chuckle whenever the balance is in red. Of course, we do not say it this way even to ourselves, for He might overhear us. But we often act on this idea—so little has the much vaunted notion of the Fatherhood of God and the brotherhood of man, in nineteen hundred years, got under the Christian skin.

Nor is it at all surprising that so many persons should harbor this notion of God deep down in their subconscious selves. For usually, as children, it is not the goodness of God, his loving kindness, his unfathomable love for man, and his incomparable anxiety for our well-being that are held up to our imagination, but rather his power and majesty, his knowledge and wisdom, and his infinity—ideas, all, that impress us with the sense of unapproachableness. And as we grow up we are oftentimes oppressed by the power of the Unseen, as we think, in the whirlwind, in the earthquake, in the devastating wave, and, most of all, in the great leveler death. Besides, if we get in the grip of their teachings, who, without inspiration, seek to "find God by searching," we become imbued with the idea that he is impersonal, being as much in the trees and the grass and the flowers and the far-away stars as in the unchanging heart of man, and so lose all track of God's

sympathetic interest in us here below. It is indeed a sad commentary on poor human nature that so many of our ideas should hark back to the Old Testament or to the vain philosophies of the Pagan world.

* * * *

There can be no surer way for the average person to learn of God than to study the pages of the New Testament and the revelations to the Prophet Joseph Smith.

First, however, let me establish a necessary connection. Is Chirst God? This question is answered in the gospels, but not, it seems, with sufficient clearness to preclude doubt in many Christian minds, even in whole groups of Christians. Jesus is there called "Lord of the Sabbath," greater than Solomon and Moses and Abraham, "the Son of the Highest," Creator of "all things," "God with us;" and he is represented as performing the works of God—forgiving sins, creating and preserving all things, bestowing spiritual blessings, raising the dead, and judging the world. He is also endowed by the sacred record with divine attributes, such as eternity, omnipresence, omniscience, omnipotence, unchangeableness, sinlessness. But it remains for modern revelation to put this question forever beyond the pale of controversy, as the following passage will easily show:

"I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end, the Redeemer of the world. * * * Surely every man must repent or suffer, for I, God, am endless. * * * For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain. * * * I am Jesus Christ; I came by the will of the Father, and I do his will."

This revelation was given to Martin Harris through Joseph Smith in March, 1830, just prior to the publication of the Book of Mormon. In addition the Prophet himself, to whom the Father and the Son appeared in 1820, in what is called the First Vision, declared that Jesus "exactly resembled" the Father "in features and likeness." And since Christ is God, it would seem, also, that he resembles the Father in personal attributes. So that when we discover the personality and characteristics of Jesus Christ, whether in the New Testament, the Nephite Record, or in modern revelation, we are disclosing also the personality and characteristics of God the Father, whom we worship and to whom we pray.

* * * *

Of the attributes of Deity so pronounced in the Old Testament —power, majesty, anger, vengeance, fearsomeness, and the rest— there is little, almost nothing, associated with Jesus in the New

Testament. It is only after the resurrection that we find Christ giving utterance to the words, "All power is given unto me in heaven and in earth;" and these are not associated with the exercise of those powers, so as to impress us with a sense of terror. But of the tender aspects of Diety—love, gentleness, human sympathy—there is an abundance. And these qualities are reinforced in those passages of the Book of Mormon that deal with his personal ministry among the Nephites after the resurrection. Indeed, Jesus is here presented in an even greater tenderness and solicitude for the weak and helpless and sinful than in the gospels, for there is an absence, nearly complete, of the sadness, even weariness that seems often to have marked the Master's contacts with the unbelieving Jews. The comparative unsophistication of the inhabitants of ancient America drew out from him some very remarkable manifestations of tenderness and love for man. Let the following passage from the Book of Mormon stand not merely for this statement but also for passages to the same end from the gospels:

"Jesus commanded that their little children should be brought. So they brought their little children and sat them upon the ground round about him, and Jesus stood in the midst. And the multitude gave way till they had all been brought unto him. And when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And when they had knelt down, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the House of Israel."

"And when he had said these words, he himself knelt upon the earth, and behold, he prayed unto the Father. And when he had made an end of praying, he arose. But so great was the joy of the multitude that they were overcome. And Jesus spake unto them and bade them arise. And they arose. And he said unto them, Blessed are ye because of your Faith. And now behold, my joy is full.

"And when he had said these worlds, he wept, and the multitude bear record of it. And he took their little children, one by one, and blessed them. and prayed unto the Father for them. And when he had done this, he wept again. And he spake unto the multitude, and saith unto them, Behold your little ones! And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven, as it were, in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them."

Accounts of Christ's ministry, both in the New Testament and in the Book of Mormon, are full of passages in which these aspects of his character are depicted. We call this his human side. In reality, however, it is his divine side, because it implies greater knowledge of the hidden springs of action in man, and of his nature than ordinary mortals exhibit, and they are a man's sympathetic understanding of man and his ways, which in turn, calls for and receives deeper compassion. Although we nowhere find Jesus

condoning sin in any degree, but rather condemning even the appearance of wrong-doing, yet everywhere he shows the profoundest concern and love for the sinner. In the words of Joseph Smith, our Savior loves mankind although he hates some of the things they do, not looking upon sin with the least degree of allowance. This last aspect of his nature is revealed in that extraordinary passage about the woman taken in sin:

"Early in the morning he came into the temple, and all the people came unto him; and he sat down and taught them.

"And the Scribes and Pharisees brought unto him a woman taken in sin; and they set her in the midst, they say unto him, "Master, this woman was taken in sin, in the very act. Now Moses in the law commanded us that such should be stoned. But what sayest thou?" This they said, tempting him, that they might have to accuse him.

"But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground.

"And they which heard it, being convicted of their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.

"When Jesus had lifed himself up and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee?

"She said, No man, Lord.

"And Jesus said unto her, Neither do I condemn thee. Go, and sin no more."

It is clear from the incidents quoted here, which are characteristic, and from many others which might be given, that God is not to be "feared" in the ordinary interpretation of this term, but rather to be sought out when grief and troubles overwhelm us. Even the writers of the Old Testament sometimes rose to this great height of God's character, as for instance when the Psalmist, in that incomparable twenty-third psalm, thought of the Lord as a "shepherd" leading to "green pastures" and the "still waters," sustaining the soul "through the valley of the shadow of death," as a "rod and a staff" to the halt, and preparing a "table in the presence of enemies" whereat the hungry and oppressed might be banquetted. Nor is God hard to approach. Always his hand is outstretched toward us ready, even eager, to help us at the first signs of desire on our part. Who can imagine a loving mother refusing to aid her distressed or erring boy whom she brought into the world in anguish and joy and tears, and whom she reared with such tender solicitude? Yet the love of the tenderest of mothers and her most affectionate concern for her son are hardness in themselves, compared with the infinite yearning of God for his children.

Spring

By Olive Belnap Jenson

Oh, flowers of springtime, in your birth
What message have you brought to earth?
From your deep sleep beneath the snow,
What called you forth again to grow?

I saw you fade, no power of mine
Could stay the ceaseless scythe of time,
Nor from the north wind's sweeping breath
Could take the icy chill of death.

But now the call is not to die,
"Within your grave no longer lie,
By nature's laws forever true,
Come forth again to life anew."

We know not by what law, perfected,
Was Christ, our Savior, resurrected,
But life and death are in his hand—
Through knowledge we shall understand.

Special Characteristics of Utah Rural Life

By Lowry Nelson, Director, Extension Division Brigham Young University

As unique as the theology of "Mormonism," is the social system of the "Mormon" community. Of particular interest in its rural setting is the agricultural village. It harks back to the old world. It is unique in America. Outside of New England, there are few instances of its occurrence on the American continent.

Of what significance is the village community in Utah and other "Mormon" sections? Of what social consequence is this system where the farmers live in a compact community, and go back and forth to their fields? These questions might be answered in large measure by inquiring into the reasons for the original settlement of these villages.

While the influences which determined that the pioneers settle in villages are quite well known, it may be interesting to enumerate them here. In the first place, it was necessary that people be close together in order to protect themselves from the attacks of the Indians. In fact, most of our towns began as forts. Not until the Indians were finally subjugated were the people able to enlarge materially the community area.

Another reason for the settlement in villages was the fact of irrigation. The canal systems were very limited, so that people tended to cluster about the source of irrigation water, the river. Those who settled very far from the river found it difficult to secure culinary water.

A third influence might be that of the New England community itself. Many of the "Mormon" leaders came from New England, and were doubtless acquainted with that type of community, so that the natural thing for them to do was to establish communities comparable to those with which they were familiar.

Then, too, the "Mormon" community was settled differently from those of other rural sections. They came in a group; whereas, settlers in other rural areas came one by one, and settled apart on their farms. The "Mormon" people had felt a strong community bond, because of their experiences in braving together the perils of the prairie in the great western exodus, and because the presence of a common antagonism had made it necessary for them to hang together in order to avoid "hanging separately."

Finally, the people craved the services of social institutions, especially that of the Church. They wanted to be fed spiritually.

They had one motive only in coming to Utah; that of achieving freedom to worship God in the manner which they desired. Their motivation was not primarily economic. Consequently it would have gone "against the grain," if they had been separated from one another had been denied the privelege of frequently communing together in religious services.

Furthermore, the leaders desired that the Church be a vital institution in the lives of the people, and recognized that in order for it to maintain its greatest effectiveness, it should be able to reach all of the people regularly. The village community afforded opportunity to accomplish this.

Certain of the influences described have now ceased to be of any consequence. The Indians are no longer a menace to safety. Irrigation canals have been lengthened and extended, so as to permit of farmers living on their individual farms. Perhaps the influence of the river and the topography of the land still exert some influence; but the greatest present influence which is tending to preserve the village intact, as is the case in many of our rural communities, is the fact that it makes accessible to the group the modern social institutions.

For example, a thousand farm people scattered about on individual farms, would take some of them so far away from the central church or school, or store, that it would very much handicap them. On the other hand, where they live in a compact village, all of them are within easy walking distance of the school, the church, the store, etc.

Furthermore, the fact that they are in a village, makes it possible for them to unite on projects and secure modern conveniences for all at a cost which is relatively low, and which under conditions of open country settlement, would be prohibitive for the vast majority.

The town of Escalante, for instance, bonded itself for $12,000 and secured an electric lighting system, of which about half of the families of the town are able to get the benefit. That is, there are nearly 100 families who have electric lights in their homes—more could have them if they wished—at a cost of about $120 per family. Private electrical plants cost in the neighborhood of $800 to $1,000.

Municipal water systems are possible for the small village of 500 people, but if they were scattered about over a large area, they could not secure a private water system except at a considerable cost over what the community system would be. The same is true of sewage disposal. In short, the village can, if it will, supply most of the needs which a larger city is able to provide.

Consolidated schools are possible here because of the village system. In the open country sections of the prairie, eastern, and

southern states, consolidation is very difficult to achieve, because of the fact that farm roads are impassable part of the year, and children cannot be transported to a central school.

Finally, the church can be maintained in the village, because it is more accessible to all of the people. Utah is fortunate in that so many of its rural communities are of one religious faith. One of the tragedies of present day rural life in America is that of the decline of the church, and many students of the problem assign the cause to that of denominational rivalry. Great financial burdens are placed upon the relatively few adherents of each competing church, until finally, it is given up entirely.

The chances in Utah for the development of a rural civilization of surpassing quality, are exceedingly favorable. The solution of some economic problems must be arrived at first, and after that is accomplished, it is necessary to develop in the people on the farm the feeling that they are the "salt of the earth," and are consequently entitled to institutions and services of the same excellence as are those of the city. Nothing is too good for the farmer and his family. He is entitled to the modern conveniences of life—even some of the luxuries—and he should see to it that he gets them. His children are entitled to the same cultural home environment which is characteristic of the best urban homes. He is entitled to the best daily paper, the best libraries, the best schools, the best churches, which the Twentieth Century is able to offer.

Adversity

By Samantha T. Brimhall Foley

Adversity, shouldst thou depart
To leave me evermore,
And mammon come to fill thy place,
Gold heaping at my door
That I should never want again,
Or need to call a friend,
Shall I dismiss the hidden hand
Which thou didst always lend?

When pride of gold shall fill my mind
To hush the faith I feel,
Drop I the threads and wind no more
From God's eternal reel?
Break not the strand and go away
For this is Heaven's gold
Which brighter shines, Adversity
In settings of thy mould.

EDITORIAL

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Some Social Problems in Country Life

Our social problems do not seemingly diminish in this Twentieth century life of ours. The disposition to leave the country and go to the city is not growing less as time passes. Mr. Branson, professor of rural economics in the University of North Carolina said, in a lecture recently delivered at the Utah Agricultural College, "The city of Rome in its palmiest days was a country village compared with some of our large cities of today. At present there are seven million people living in New York City alone, and the London police have jurisdiction over eleven million people, while the London School Board presides over thirteen million."

The disposition to congregate in cities depletes the country districts materially. In the state of Illinois there are fifteen hundred abandoned churches in rural districts, and in one state in the Union there are eight hundred abandoned churches of one denomination. Statistics go to show that one out of seven persons in New York City finds a pauper's grave, while one of every three persons in London is buried as a pauper.

These statistics may call to mind the fact that within the last two years President Heber J. Grant and the members of the Council of the Twelve have strongly advised the Latter-day Saints, wherever practical, to stay on their farms. The wisdom of this advice will be apparent in the light of the statistics quoted. The problem of rural life is not a greatly aggravated problem in Utah, at the present time, for the

simple reason that Brigham Young had the vision to advise the people to build in communities where they could have the advantage of community life. As a rule the greatest amount of dissatisfaction with rural life is not found among the people living in compact, well-organized communities, but rather from persons leading lonely lives on farms that are far apart.

The Missionary Work of Young Women in Great Britain

Somewhere from about 1897 until 1904, a group of young women were called from Zion to fill missions in Great Britain. Among this number was Counselor Jennie B. Knight who was one of the first. After 1904, the practice was discontinued, no doubt, for good and sufficient reason.

There were doubtless persons who regretted quite sincerely that young women, as missionaries, had been taken from Great Britain, as many people believe that women as a class are very spiritual in their nature, and for this reason apt to impress others with a vital spiritual message. To any who had regrets, we wish to say that the discontinuance of sending young women from Zion to do missionary work, has in no wise stopped the missionary work of women as one may learn who cares to talk with the women of the Church in Great Britain.

While in London we visited the meetings of the North London branch, and one evening attended the Relief Society meeting. One of the distinct thrills we had, while in London, was listening to a young Jewish girl, who has a beautiful voice, sing, "Jesus, Lover of My Soul." This same young woman is a very active member of the Relief Society. She told me that the gospel was brought to her by one of her friends. She and two of her sisters are now in the Church. In telling her story, she revealed the fact that the people of her own church were very much distressed at their leaving the Jewish church, and joining the Latter-day Saints. It doubtless took a great deal of courage on the part of these young women to sever their connection with their own people, and join the Church of Christ.

We asked the three young women presiding over the Relief Society how they came to be interested in the gospel as taught by the Latter-day Saints, and they each in turn said that it had been brought to them by young women who were their friends. A young woman who had moved to London from South Africa, having won a scholarship at the Royal Academy of Music, was at the October fast meeting. We asked her how she come to join the Church; she replied to our question by moving her hand from her own lap to the lap of the woman who sat next to her and said,

as she did so, "This sister brought me the gospel." One of the young women told me that she stoutly refused the invitation of a friend, who works at the same place of business, to attend meeting. "Why," she said, "I know a young woman the 'Mormons' have spirited away. Nevertheless," she added, "since you urge, I will go with you." Very greatly to her surprise. one of the first persons she saw when entering the meeting was the friend whom she believed had been "spirited away." She chatted with her friend, and the interest thus aroused led to her conversion and baptism. One young woman said that the opposition felt by her mother when she joined the Church, had disappeared because of the change for the better her mother had noted in her life. One young woman told me she had interested five young women who are now members of the Church.

Dr. Kate Waller Barrett

With a deep sense of sorrow and personal loss the women of Utah note the recent death of Dr. Kate Waller Barrett, for she was their true and loyal friend.

For many years past Dr. Barrett has figured in all the most noteworthy councils of women. She has held many offices of honor and leadership not only in important organizations of women, but her talent and splendid judgment have been recognized by the men of the nation and she has been called by them to responsible positions and missions, some of them quite unusual for a woman.

The delegates from the Relief Society and Y. L. M. I. A. to the National and International Councils of Women always received from her a friendly welcome and valiant support, which they were pleased to reciprocate when in her travels she more than once visited in Utah. Mrs. Barrett was the possessor of many natural gifts and a beautiful personality. She was a daughter of the South, having been born in Virginia, a kinswoman of Robert E. Lee. Her soft Southern accent and magnetic beauty fascinated her audiences whenever she graced a public platform.

She stood for progress along all lines but particularly did she champion the cause of defenseless and betrayed girls, and the best years of her life were devoted to the establishment and maintenance of the Florence Crittenden Homes—these homes to be a refuge for fallen women where they might have protection and encouragement to regain and recover themselves. She insisted with eloquent and uncompromising earnestness upon one standard of morality for both sexes.

The memory of so lively a woman and so chivalrous a friend will ever remain in the hearts of those who knew her. The intrinsic worth of her kindly deeds and her unselfish devotion to humanity stand forever as an inspiration for all womankind.

Peacock Feathers

By H. L. Johnston

When Peter Newcomb paid off the mortgage on his little farm and showed the recorded deed to his wife, Mary, the world seemed a nice place in which to live. Their daughter, Caprice, had just graduated from high school, with honors. Since the time Peter Newcomb had made his first payment on the farm, the little colony of Lennox had grown into a fair-sized town. Values had increased to a great extent, Peter's farm along with the rest.

It was at an amateur play put on by The Lennox Dramatic Club, of which Caprice was a member, that the first tiny seed of discord was sown in the Newcomb household. Mr. Smithers, a great dramatic critic and owner of a theatre back in New York, while making a pleasure trip across the country, broke his big auto down at Lennox. As he would have to wait for repairs, he took in the Dramatic Club's performance, and at its close was profuse in his praise of Caprice. He was emphatic in his statement, that she should be given a chance to study dramatic art. He promised the Newcombs that he would be glad, very glad, when the course was completed, to give the girl a show at his own theatre.

Peter and Mary Newcomb were pleased and proud when they learned that their daughter had attracted so much attention from as great a man as Mr. Smithers, and as Caprice had always been a very lovable child they promised her the big chance for a career and started making sacrifices to send her to school.

Two years at a school for dramatic art, recommended by Mr. Smithers, made deep inroads upon the bank book of Peter and Mary Newcomb, but they made the sacrifice to supply the extravagant demands of their daughter without a murmur, although they wondered what she could be doing with so much money.

Then, Caprice came home. It was a sad blow to the fond parents to quickly learn that their daughter had absorbed more than a training in histrionic ability. She showed by her pretentions that she was weighted down with an over-load of vanity and selfishness.

The day Caprice came home she started finding fault. Her mother, who had always thought a gingham dress good enough to go shopping in, was crisply reminded that she looked like a tub, while good old father, who considered his blue denims a mark of honor, was told that he reminded the haughty, conceited Caprice, of a Rube supernumerary who took part in a show they had put on at the school of dramatic art. The little adobe home

caused her to shudder with horror as she classed it fit only for grain or to nest pigs in.

Mary Newcomb took exception to the later classification:

"Why Caprice! You ought to be ashamed of yourself to talk that way about the house your mother and father built with their own hands. It is our home, and that is a big word. 'Be it ever—'"

"Oh! I've heard that old gag before," snapped Caprice.

The mother smiled sadly, then asked:

"Are you going to the sociable tonight?"

"I am not!"

"Why not? You used to be crazy to go."

"Yes, and I'd be a lot crazier now, if I mixed with that bunch of hayseeds."

"Why Caprice! Mr. Peterson called today and asked me if I thought you would come and help them out with a little show the club is putting on."

The girl sniffed.

"They wouldn't know how to appreciate good acting if they saw it."

"You won't go?" astonished.

"No! Furthermore, I made my mind up a long time ago, that when I finished school I would make you and father sell off the old farm and take me to the city where I can have a chance to make something out of my training."

"Your father will never sell out," replied the mother, sadly, "it is the only living he knows."

"Then I go to the city alone. There are producers who would jump to give me a chance."

Mrs. Newcomb looked up in alarm. Tears welled into her eyes. She daubed them away and then asked:

"What in the world has come over you, Caprice? You were so sweet and unselfish before Mr. Smithers swelled your head by telling you how good you could act. I don't know very much, Caprice, but I know that when a girl starts carrying vanity around in her make-up she is carrying one of the most useless weights in the world."

Caprice smiled in contempt, then walked majestically over to the piano. Her fingers started idling over the keys and then charged furiously into Chopin's Polonaise in A Major. She stopped abruptly.

"That was very pretty," said her mother. "What is the name of it?"

"Oh! You wouldn't understand it. One must be educated in classical music to understand it."

"Play something I know," begged the mother, "play, 'Swanee River.'"

Caprice smiled wearily and left the piano.

"That kind of stuff makes me sick," she said as she left the room.

For a long time the mother sat, lost in sadness. From time to time she wiped the tears away from her faded eyes and cheeks. At last she pulled herself together and started for the woodlot where Peter was cutting out the winter's firewood.

* * * * *

Arriving at the woodlot, Mary told Peter just how vain and priggish Caprice was. When she mentioned the fact that a demand was to be pressed by the daughter that they sell the farm and move to the city, Peter grinned and said:

"Mary, don't you worry about that girl running her old dad off the only place in the world that he cares for. You leave it to me. I know a thing or two about girls that you never figured I know. Guess I'll be going down to the telegraph office for a spell. Want to send a message to a fellow."

"Who?"

"Mr. Smithers. The man that started all the trouble. I'm going to make him undo all the mischief he started."

"How you going to do that?"

Peter Newcomb smiled at his wife and slowly winked one eye.

"Isn't Mr. Smithers one of the biggest show critics in the country?"

"Yes."

"What do you reckon got him where he is?"

"Good horse sense, I guess."

"You guess right, Mary. He knows human nature like a book. I know just what kind of a man he is, too. I'm going to put it up to Mr. Smithers."

* * * * *

Two or three nights later Caprice had it out with her father and mother. That afternoon she had received a letter from the great Mr. Smithers himself, offering her a try-out for a new show they were getting ready for rehearsal. Self-esteem was fairly radiating from Caprice's face and bearing as she laid down the law to her father about selling the farm and taking her to the city. Peter Newcomb picked up the letter from Mr. Smithers and read it.

"So you think you can act in his show, do you?" he asked.

"Do I *think* I can? Why dad, Mr. Smithers knows I can. He is simply dying to get me into the cast. Now, are you going to move into town, or do I go alone?"

"So you don't like the old farm? And you have never even called on any of your schoolmates since you got back home? Caprice, I really believe that you have the swelled head."

The daughter's black eyes snapped with anger, then without another word she flung out of the room and started packing for her trip to the great city. Peter Newcomb raised his hand and motioned for his wife to stay in her chair.

"Now don't you worry one bit, Mary. She won't come to any harm. Let her go. I've made all the arrangements by wire."

* * * *

It was at the close of the first rehearsal of the great drama. Mr. Smithers, calm, all eyes and ears for the slightest mistake on the part of his company of players during the rehearsal, called to his leading lady, Caprice Newcomb. As she walked proudly over to him he motioned to a seat which she took with queenly mien.

From where they sat they could see the stage where stage hands were removing props and where a beautiful peacock, a part of the garden scene, used in the last act, was strutting under a glare of light. He was spreading his tail to its greatest splendor: and, not attracting attention enough from his audience of stage hands, was emitting silly little squawks to call their attention.

"Get out of the road, you silly thing," cried one of the stage hands running the bird off stage through the wings. Then, Caprice heard Mr. Percival Campbell, the greatest tragedian in the states say to the comedian, Billy Patchman:

"Ah, my friend. For such a very beautiful bird to get the hook and be pulled out through the wings is tragic."

"Well, he got what he deserved, didn't he? Trying to hog the whole show and still showing off after the curtain down. You know, Percy, that while he is a very beautiful bird he hasn't as much value as a barn-yard rooster. That wonderful tail of his represents the weight of his vanity; the load, the useless load he is compelled to carry through life. At that, he reminds me of some humans I know—" they were walking away from the stage now, but Caprice could catch the rest of the sentence—"for instance, that 100 per cent specimen of egotistical vanity, Mr. Smithers calls his leading lady. Did you notice the airs? Oh, boy!"

Caprice felt her face flush, then found herself looking into the steady eyes of Mr. Smithers.

"Did you hear what they said?" she asked.

"Yes, Miss Newcomb. I could hardly help it."

"I suppose I get the contract," she added, confidently.

"Well, Miss Newcomb, to tell you the truth, I don't think so. In fact, no."

"Why Mr. Smithers! How can that be possible?" gasped Caprice.

"We are generally plain speakers in the show business, Miss Newcomb. I won't break the rule, now. You're like that pea-

cock they had to run off the stage. Vanity is never a good investment in a leading lady, especially when they are just trying to start out. Vanity makes a poor magnet to draw the money to the box office, also. That's the reason, Miss Newcomb."

"Do you mean to say, that I can't act?" asked Caprice, angrily.

"Just that."

"You are the one responsible, Mr. Smithers. You told me back in Lennox that I could act."

"You could, then," sadly, "but since that time the load of vanity you've taken on disqualifies you for this show. I'm sorry. Good day."

* * * * *

Peter Newcomb and his wife, Mary, were just starting to get ready for bed when there came a timid knock on the door and Caprice walked in. For a moment or two she stood looking from one parent to the other, then seeing two shining tears trembling on her mother's cheeks, a sob convulsed her throat as she gathered the mother in her arms and said:

"Mother—daddy—forgive me for the way I acted. I've come back to—to—get rid of my peacock—peacock f-f-feathers."

The Editor Abroad

The Land of Scott and Burns

EDINBURGH AND ABBOTTSFORD

By Alice Louise Reynolds

Edinburgh is a much admired city. There are people who call it the most beautiful city in the world. With such persons we have no quarrel, for while we do not share their opinion, we are perfectly willing to admit that there are only few cities that are equally beautiful. Within the week we heard a well traveled woman say that she would put Edinburgh next to Constantinople for beauty.

Situated at the base of an impregnable rock wall, crowned by the Castle of Edinburgh, it has a most commanding site. Below this natural fortress stretches Princess street, which Thackeray said was "in truth a promenade for princes." A lovely park lines the street, one feature of which is a flower clock of great beauty, which tells the correct time. This street is adorned with statues of Scotch celebrites, chief of whom is Sir Walter Scott. Nowhere is there to be found a more superb monument to a great man. Because this monument is so rare, we shall relate a little of its history. It is a Gothic cross or tower 200 feet high. The central spire is supported by four arches which form a canopy, beneath which is a figure of Sir Walter Scott, sitting wrapped in a shepherd's plaid with his favorite hound, Maida, at his feet. Its architect was George M. Kemp, a young artist who had traveled through Europe studying Gothic architecture and supporting himself by working as an ordinary mason. He was accidentally drowned before the completion of the work. The foundation stone was laid in 1840, and the monument was completed in 1844.

Literary celebrities, such as Robert Burns and Robert Louis Stevenson, were in the habit of referring to Edinburgh as "Auld Reekie," because of the amount of smoke emitted from its high lands. But another day dawned for this city; when filled with pride, because of its philosophers, preachers, poets, and historians, which gave it much fame as a seat of learning, it assumed the name of the "Modern Athens."

The name of Sir Walter Scott, it would seem, must forever be associated with Edinburgh. He was by his very nature an epitome of the qualities that have given Scotland its place among the peoples of the world. Edinburgh today has in it just such characters as one finds in *The Heart of Midlothian;* and *Guy Mannering, Redgauntlet, The Antiquary, The Abbott*

PRINCESS STREET AND THE SCOTT MONUMENT

and *Old Mortality,* each in turn giving its phases of life in and near Edinburgh.

Interesting as Europe is at the present, it is lacking in some features that gave much pleasure in days gone by. We recall distinctly that in 1906 our visit to Edinburgh was enriched by a Scotch regiment in kilts, that attended St. Giles Cathedral, on the Sabbath. The war changed many things. We are told that the Germans used to call the Scotch soldiers in kilts, "the ladies from hell." In any event, there is no regiment in kilts drilling before Edinburgh Castle, neither are they to be seen at St. Giles; and because of this, the landscape has lost in picturesqueness and in color.

We have already referred to St. Giles Cathedral, which is one of the oldest as well as one of the most beautiful cathedrals in Scotland, and of peculiar interest, because it was here that John Knox, the great reformer, preached. The scope of our articles will allow us to note only two other matters, in reference to the cathedral; first, that in it one finds in bronze a lovely recumbent statue of Robert Louis Stevenson, built by readers of Stevenson, all over the world, and second, that in this church is a tablet that states that on July 23, 1637, a Scottish woman, Janet Geddes, struck the first blow in the great stuggle for religious freedom in Scotland, by throwing a stone at the Dean, an act which gave civil and religious freedom to her country.

Everywhere one sees statues portraying the stern features of John Knox, whose personality has stamped itself on the life of a nation and a religious sect. The visitor to Edinburgh is shown

the house, one of the oldest in the city, where it is said the great reformer died on the 24th of November, 1512.

The life of royal personages connected with the Scottish line of kings connects itself with the Castle of Edinburgh and Holyrood Castle. Like Stirling Castle one hears in connection with these two castles dark stories of plot and intrigue and crime leading to revolting murder. Holyrood Castle, the Castle of the Holy Cross, intimately connected with the Abbey of St. David, was dedicated to the Virgin and All Saints, in gratitude, it is said. The story is to the effect, "that the king, when hunting near Arthur's Seat, had his life imperilled by the charge of a huge stag; but a fragment of the Holyrood being miraculously placed in his hand, the stag fled appalled."

The palace, now in only a fair state of preservation, was after the French style in vogue in the time of Louis XIV. Two rooms in the palace usually catch the visitor's eye, one that of Lord Danley, to whom Mary Queen of Scots was married on July 29, 1565, the other, Queen Mary's bedroom. In Queen Mary's bedroom one sees a bed with decayed crimson damask hangings, and the visitor is told that that is the bed of the queen. Good authorities, however, contend that Cromwell plundered the

GREYFRIARS BOBBY

palace so completely that this bed must belong to a later period. The destruction carried on by the soldiers of Cromwell is hard to estimate, they were responsible for a fire that destroyed the old section of the palace altogether. But whether the bed is what it is represented to be or not, there are genuine relics of the time of Mary Stuart to be found in the bed room. Mary's son, James VI, of Scotland, and I of England, occupied the palace until he became King of England. This is not one of the most satisfactory palaces that one sees in a sojourn through Europe, and many people who see it are disappointed. Within the week we have heard a young student from Harvard say that he was greatly disappointed in it. There is always a charm to young readers in the story of the beautiful Scottish queen, and this undoubtedly accounts for the zest with which Holyrood is visited.

Before the Castle is a statue of Edward VII of England, a credit both to Scotland and the man in whose honor it was reared.

As we pass along we must drop a word about the fountain at the head of Candlemaker Row. Here we see a drinking fountain surmounted by the bronze figure of a dog. This dog is known as Greyfriars Bobby. The following story accounts for a dog receiving this unusual mark of respect:

"An old man died whose sole companion for many years had been a little Scotch terrier. When his master was buried the dog accompanied the remains to the grave and could not be induced to leave the spot. At last he took up his abode with the ground keeper, a humane and kind-hearted man, who daily fed the faithful animal. For many years 'Bobby' spent some hours daily on his master's grave, and finally died there." The late Baroness Burdett-Coutts erected the fountain to commemorate the fidelity of the dog.

One of our last days in Edinburgh, we drove about with Professor Barker and family, in his car, visiting the University of Edinburgh, and hunting up houses situated on George Square that were respectively the homes of Sir Walter Scott and Robert Louis Stevenson. We had found a very comfortable hotel just outside the city, and this gave to our trip the added luxury of driving in each morning along the beatuiful Scottish lanes, as well as affording an unusual opportunity for seeing the city.

But the time had come when we must leave the "Queen City of the North." We did so by driving to Melrose Abbey where some affirm the heart of Robert the Bruce lies buried. The abbey was no doubt the most beautiful piece of architecture in its own day, and, before the guns of Cromwell wrought such havoc, entirely worthy Scott's lines in the *Lay of the Last Minstrel;* but at present it is very much of a ruin.

The day had been full of interest, we had traveled the road

traveled by Scott after his return from the continent, whither he had gone in search of health. We paused where he paused, as he came in sight of the river and his home, for the last time, and where he paid his tribute of admiration to the Tweed and Abbotsford. We remained all night at the little town of Selkirk, where Scott was sheriff for a period of time. There we saw some of the brawny men of Scotland visiting together after the fashion Scotchmen are wont to visit; for there is a story told of two Englishmen and two Scotchmen, who were shipwrecked on an island. A passing ship coming to their aid, their rescuer discovered that the two Scotchmen had formed a Caledonian Society, while the two Englishmen would not speak because they had not been properly introduced. These Scotchmen at Selkirk, appeared to be getting a good deal of pleasure out of their association with one another.

The next morning we went to Abbotsford, the eighteenth century castle built by Sir Walter Scott, as his own private residence. The building is not unlike many other eighteenth century castles, but the site selected is very choice, for only a few rods from the front flows the Tweed river, making its lovely, rich green banks part of the Scott estate. Behind the house and to the side we have gardens that bear evidence of the designer's hand, where beds of flowers add their touch of color to a landscape of great natural charm.

Entering the house we soon discover that it is a library and a museum as well as an abiding place for Scott's descendants. Walter Scott's home reminds one of his novels for one finds the

ABBOTSFORD

same things in his home that one finds in his novels. We should be greatly disappointed, I take it, not to find an armory there, but no such disappointment awaits us, for there is the armory with its swords and lances, the complete armor of the knight. Rob Roy's gun with its initials; pistols of Napoleon Bonaparte, and the iron mask worn at the stake by Wishart to prevent him from addressing the people.

The drawing room contains presents given to Sir Walter Scott by many persons of renown. Among other things one sees a silver urn presented by Byron, an arm chair given him by the Pope, and an ebony writing desk which was a gift from George III. Adjoining Scott's library of twenty thousand volumes, many very rare, is his study. There one sees the chair that he occupied in the early morning hours when writing his novels. The dining room contains the chief paintings of the house. It was here that Scott was sitting when he passed away on the 21st of September, 1832.

Scott is buried in Drybough Abbey, not far from his estate. In taking him to his last resting place, it is said that the funeral cortege traveled the familiar road. When the horses came to the place they had so often rested for him to gaze upon his lovely Abbottsford, they rested again, for the usual time.

Museums are very numerous today, but in Scott's time, they were not so easy to find. Articles of interest were scattered far and wide and were the property of private individuals. That is, taking things at their best, for very frequently they were destroyed. No one can measure the good Scott did in his great enthusiasm to save and collect things of historical and artistic value. We can forgive him for combining old doors in his home, such as the door of the Old Tolbooth of Edinburgh, more familiarly known as "The Heart of Midlothian," and the door of the old common hall of Edinburgh University, if it does make the house somewhat cluttered and patchy, in as much as it saved these old doors. Scott was president of the Antiquarian Society of his own country, for many years. It was he who insisted on the crowns worn by the Stewarts being taken out of the box, in which they had been hidden for years and put on exhibition. He also adopted as his own dress the Highland costume, hoping thereby to revive the fashion.

It is given to only a few persons to live on as Scott and Burns are living on. In France two names pervade the entire land, they are Napoleon Bonaparte and Joan of Arc. In Scotland, wherever one goes he is reminded of Burns and of Scott, for they are most truly the patron saints of that land.

Child Feeding

By Jean Cox, State Supervisor of Home Economics Education

"Mute and still, by day and night, labor goes on in the workshops of life. Here an animal grows, there a plant. The wonder of the work is not less in the smallest being than in the largest."

The appeal of a health-happy baby is irresistible. Every intelligent mother is ambitious to have her child in perfect physical condition. Within the past two decades much careful study has been given to this important part of the child's life as mothers, peditricians and welfare workers have been very anxious to decrease the death rate of this age. In order to accomplish this, great care has been given to the weaning period which is normally between nine and twelve months.

The problem of gradual change from mother's milk to modified or whole milk is an interesting one. This adaptation usually stretches over two or three months and should be carried on so carefully that the child will not lose normal gain or become ill. Every variation in the child's diet should be looked upon as an intelligent experiment and the results should not be confused by attempting more than one slight variation at one time. When a new food is introduced give only a teaspoonful or two the first time and thus gradually build up tolerance for the new addition to the diet.

We must think of the body as a working machine where the energy obtained through the combustion of food carries on the work required in the body. The circulation alone within the body would lift a child many times the height of a high building. Energy is also required for respiration which constantly demands energy through the combustion of food. Muscular and nervous tension also require energy, as do the chemical changes of converting one kind of food into another in the numerous metabolic processes within the body. The building up and tearing down of cellular and bony tissues also demand heat and energy which must be supplied by food. Because of the constant utilization of energy it is very important that this demand be met by an adequate food supply. It is generally conceded that meeting energy requirements is the first fundamental principle in nutrition. A child who is subjected to too much excitement and activity uses up food for energy at the expense of growth. Hard crying in children uses up proportionately as much energy as a man pitching hay. This may be shown by the following figures: A man at sedentary occupation uses 2,700 calories a day, while a man at severe mus-

cular exercises uses 4,080 calories per day. The following average of total energy requirments for young children shows the gradual increase in food requirements:

Age in Years	Total Calories
1 - 2	900 - 1200
2 - 5	1200 - 1500

One of the biggest problems in building up the dietary for baby is ease of digestion. As each child is an individual problem and digestion a daily one, great care should be exercised in controlling factors which contribute to ease of digestion. Irritability, fretfulness, delayed growth, bad breath and restless sleep, may all be attributed to some extent to lack of harmony in the digestive tract. The intelligent mother who is working with her nurse or doctor on the problem has the opportunity to absorb considerable information on cause and effect of certain foods and combinations.

It has become customary during recent years to make some extra addition to the child's diet of the bottle-fed baby between the time it is two to six months old. With the nursing baby this addition is usually not made quite so early. The first addition is usually a half or teaspoonful of orange juice which is gradually increased to two tablespoonsfull, and this usually is diluted with a little water and fed between the regular morning feedings. Frequently a baby six months old is able to take the juice of one-half orange. While fresh sun-ripened tomato juice is valuable from the standpoint of vitamines, iron, and laxative qualities, some doctors object to its use because of the acid it contains. It is used in about the same proportion as orange juice. The canned tomatoes are less valuable than the fresh.

In order to maintain the iron content of the body it is becoming common practice to feed babies a teaspoonful or more of spinach pulp mashed through a fine sieve which is usually diluted with the milk. Some doctors recommend the use of beef juice as a source of iron for the baby in the second year, but the high flavor of beef juices is disadvantageous. One teaspoon of egg yolk is sometimes used. The following table is interesting for comparison of the proportionate amount of iron in foods:

Food	Calories	Grams of Iron
1 t. of egg yolk	20 calories	0.000460
2 t. spinach	5 calories	0.000750
2 tb. beef juice	5 calories	0.001880
2 tb. orange juice	12 calories	.000035

Both spinach and orange juice are accorded special value because of the vitamines they contain. Spinach is rated high because of the comparatively large amount of vitamin B. Dr.

Mary Schwartz Rose says that, next to milk, spinach is the most valuable food for children. Dr. McCollum gives additional value to the use of spinach because it also contains some of vitamin D which according to some recent experiments is necessary for bone development.

Another food which is usually considered a medicine is cod liver oil. This has been used for many decades "for weak and sickly children." It has come into prominence in the light of recent experimental studies in bone development. These studies by McCollum and others show that one teaspoonful of cod liver oil has as much of vitamin D which is considered necessary for bone growth as one pound of butter. Cod liver oil is usually given twice a week, in ten drop doses, after a baby is six months old. Many mothers look upon cod liver oil as a very nauseous food but the taste is not usually objectionable after the first two or three doses. Mothers report that children really learn to like it. In this as in other good foods, objection is encouraged and stimulated by too much talk about it.

As previously stated, a food easy of digestion for young children is milk and this is the most important food for good bones. Usually the child's diet is based on a quart of milk a day, although some peditricians recommend only a pint of milk. Studies made on the amount of calcium necessary for growth which have been made by Dr. Sherman and others indicate that a quart of milk is a safer allowance. The question of getting the child to enjoy this amount is sometimes rather serious. The milk should be of uniform quality, and proper care should be given to the milk after it reaches the kitchen. The portions should not be too large, attractive cups should be used and last but not least the child should be expected to enjoy it. Some children object to the odor of milk, and will often enjoy drinking milk through a straw when they refuse it otherwise.

Usually if the two to three-year-old child eats alone there will be less objection to the bland foods suitable for him than if he eats with the family. Children are born imitators and like to eat and drink what others do. In a large percentage of cases when children refuse to drink milk, it is because one or both of their parents or older children do not like milk and express their objections. Some of the quart of milk should be combined with other foods so that milk drinking will not be burdensome. The following foods may contain some of the required amount of milk: bread, cream soups and vegetables, simple puddings and custards (not too sweet), cereals will carry considerable milk as milk may be substituted for part or all of the water in making cooked cereals.

Children should be taught to chew. Studies in children's hospitals and experience of peditricians indicate that children are very apt to bolt foods and that frequently children six to eight years old have not learned proper mastication. Good mastication is necessary for good digestion and both are important factors for a healthy digestive tract. The superior value of sweibach or toast over bread for young children is not so much in the change of starch to dextrin by heat as it is the change of texture which demands careful mastication. The piece of toast or crust given the baby in its second year is a valuable means for teaching mastication to even the young child. Toast, sweiback or crackers are about the only opportunity the young child has of learning this important digestive function.

Bolting of food at beginning of meal is a very bad habit. After the first few mouthfuls the flavor of the food is decreased because lack of mastication does not stimulate the flow of the salivary glands which tends to bring out food flavors. It is well to think of digestion as being largely a matter of surface; finely divided particles of food well mixed with the saliva are softened or made into solution which are thus acted upon more quickly by the digestive juices of the stomach. Carefully masticated foods also stimulate flow of gastric juices in the stomach which tend to accelerate the digestive processes.

Where two-year-old children become so hungry that it is almost impossible to keep them from bolting at the regular meal time, some mothers give milk and cracker in the mid morning and a bit of sweibach and milk in the mid afternoon. As a rule it is not considered good practice to run the risk of putting undigested food in the stomach not entirely empty as this is apt to cause fermentation.

The cereals highest in favor for children at this age are listed below:

Steel cut oatmeal is the cereal *par excellence* for children, it should be cooked two to three hours.

Wheat preparations are staples in child feeding and will cook in less time than oats.

Barley flour and meal are also considered valuable for the child in the second year. Barley needs to be cooked well. Cornmeal is less valuable than the others, and should be cooked six to eight hours.

Rice lacks ash constituents and is not specially good for the growing child except as a carrier of milk and eggs.

When the child is fifteen to eighteen months old other vegetables than spinach, mild in flavor and high in ash content, may be

used. Those usually taken with little trouble are asparagus tips, green peas, carrots and squash. These are usually rubbed through a fine sieve and are usually better taken diluted with a little milk. The average amount of food for a child fifteen to eighteen months old in terms of calories is:

Milk—1 quart	675 calories	
Crisp bacon—1 strip	20 calories	
Egg yolk	50 to 62 calories	
½ to 1 oz. cereal	50 to 100 calories	(¼ to ½ c. cooked)
Bread	100 to 200 calories	(about 4 slices or almost 3 oz.)
2 tb. green vegetables	5 calories	
Fruit juice (orange 2 oz.)	30 calories	(4 tablespoons full)
Total	1087	

Authorities differ as to the number of meals for the baby in the second year. The tendency is toward fewer feedings than formerly. The following schedule has been found satisfactory:

Breakfast 7 o'clock—Cereal, milk, toast, perhaps fruit juice. (Opinion is divided as to whether or not crisp bacon should be used).
Dinner 11 o'clock—Two kinds of vegetables, milk, bread—potatoes not more than twice a week. Egg yolks twice a week.
Lunch 3 o clock—Milk and crackers.
Supper 7 o'clock—Milk toast or cereal, fruit juice.

Because the after-taste of milk is not good, it is safe practice to give a drink of water after the meal or a taste of mild fruit juice. This will help to avert dislike for this most important food.

At the end of the two years rather large amounts of the foods already listed are given, and occasionally another bland food is introduced into the diet as an intelligent experiment in order to see if the child tolerates it. Opinions differ as to whether or not meat should be added to the diet other than possibly a little crisp bacon. The argument against it is that one quart of milk and egg yolk several times a week furnishes the required amount of protein. Additional argument is furnished in the belief that the higher flavor of meat creates a dislike for milk. Dr. Watson says, even "rats won't take milk if you offer bacon." Beef juice is considered in the light of a tonic valuable for iron content, while broths are valuable as carriers of cereals or vegetables and give variety to diet.

Contrary to popular belief children of this age should not eat much potato. A small baked potato is permissible occasionally, although some of the best peditricians do not encourage the use of potato at all for young children. Better results in maintaining a healthy intestinal tract will ensue if only occasional small portions of potatoes are used and foods already listed are

relied upon to bring up the calorie content of the day's food to 1,100 calories.

The mother anxious for further information on calories may read almost any of the food texts used in high schools, Mrs. Rose's *Feeding the Family,* and government bulletins.

While less emphasis is placed on calories than formerly, the mother responsible for feeding young children should be able to figure in terms of 100 calorie portions in order that she may be somewhat sure of the intake of the child and be able to understand the doctor's formulas.

Toward the end of the second year and during the third, the child can gradually have some complexity of dishes. These are milk soups, simple desserts, custards and junkets, plain cereal puddings, simple puddings of cornstarch, sego, tapioca and rice. All desserts should be kept mild in flavor and only about half the usual amount of sugar should be used. Dried fruits cooked without sugar may be used as valuable additions as they are high in fuel value and also high in ash. Some green leaf vegetables should be used daily in order to supply vitamines and ash. Easily digested root vegetables in form of puree may be used. Not much of any meat need be used.

The general principle in feeding children during the second and third year is to gradually work toward more solid foods, develop taste for a somewhat wider variety of bland flavored foods and establish good digestion. In order to succeed in the latter, meal time for the child must be pleasurable, foods must not be eaten too rapidly and only foods suitable for the age or meal should be given. It is a sane and safe rule not to give food to a child of this age unless you feel that it is good for him. It is not good hygienically to cause distress in the intestinal tract. Persistent distention or irritation is apt to cause intestinal trouble later in life.

During the four to five-year period the same simple foods should be used with only a few additions. The main sources of energy and growth should be obtained from foods listed above with possibly a small portion of meat once a day. In addition to orange juice other fruits may be used once a day. Maintenance of good food habits and healthy digestion is very important. This will be more easily accomplished if the child does not always eat with the family. Candy and ice cream should not be allowed between meals, and very little should be allowed at the end of the meals.

The healthy child is not the constipated one. Careful selection of food as well as regular habits will tend to establish regularity. The foods most used for this are orange juice, tomato juice, if it can be borne, prune juice or prune pulp, pear or peach juice,

carrots, peas, squash, cornmeal, oatmeal and barley. Spinach is also very valuable for constipation. Mrs. Rose suggests the use of mineral oils for constipation.

It is very important that meal times should remain regular. Even slight deviations interfere with appetite and digestion. While all this detail seems burdensome to the mother with several little ones, the importance of it all will not be discredited if the objective is not mere meal preparation, but strong minds in strong bodies for the citizens of tomorrow.

Gifts

Lucy Wright Snow

"Behold, thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above."

There are many God-given gifts given to man by the Spirit of God. "To some is given one, and to some is given another, that all may be profited thereby," D. & C. 46:12) and also that men may not be deceived by the power of the evil one.

Man should seek the best gifts, and should exercise the gifts given him, for in asking and receiving he finds a cooperation with God and places himself in condition to be used by him as an instrument in the furthering of his work; also man places himself on a better footing for working out his own salvation, which will always be administered according to his faith and effort.

The Lord is ever ready to bestow his gifts upon those who will seek for them and make consistent use of them. He has said he is bound to bless those who seek him and keep his commandments, (D. & C. 82:10) and who are in cooperation with him and walk in obedience to his laws. His children thus will be able to assist in carrying on his work to perfection, and by exercising their gifts they will be able to prepare themselves for an exaltation in his kingdom, thereby gaining the greatest gift of all gifts—eternal life. (D. & C. 14:7).

Some are not willing to receive the gifts that are generously held out to them, and many blessings are lost to them and to those to whom they might minister. (D. & C. 88:33) "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift."

It is interesting to note the words of the prophet Moroni in his farewell address to the Lamanites, delivered, 420 A. D., just

previous to the sealing up of the Book of Mormon records, which 1400 years later he revealed to Joseph Smith; and which were translated by the gift of God. He spoke of gifts as follows:

"And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them. For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another, exceeding great faith; and to another the gifts of healing by the same Spirit; and again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will." (B. of M., Moroni 10:8-18.)

John Milton prepared himself and sought the best gifts, and received inspiration to produce "Paradise Lost."

Solomon sought the best gifts, received them and exercised them. God was pleased with him because he asked for wisdom, and the Lord endowed him heavily. Indeed he is known after centuries of time as Solomon the wise.

Joseph Smith sought of God the best gifts, and received the gift of translation with the result that to the world has been given a history of America's ancient inhabitants which had been buried for centuries.

After the Church was organized, in 1830, its female members prepared themselves and sought the best gifts, receiving one of these blessings, in 1842, the women's Relief Society.

The Lord will reveal truths by the Holy Ghost, the interpreter, promised by the Savior. But they must be sought for.

Of Interest to Women

Conducted by Lalene H. Hart

Will you suggest a way to remedy a croquett mixture that is too soft to mold?

Soften some granulated gelatine in a little cold water, dissolve over hot water, add to the mixture and chill. It can then be molded easily. When the croquetts are cooked the gelatine will soften and they will be moist and creamy inside. Croquetts are best fried in deep fat or they may be baked, if there is not enough fat.

What can I do with mayonnaise that was curdled?

The usual cause of mayonnaise crudling is that the oil is added too fast, or it may be the ingredients are too warm. Beat an egg yolk and add slowly to the mixture which has curdled, being careful to keep it cold. When all is beaten in smooth, add the remainder of the oil. The ingredients for mayonnaise should be kept very cold and combined slowly in order to make a smooth, thick dressing.

How can I utilize left-over biscuits?

The easiest and quickest way is to put them in a dripping pan, pour just enough hot water over them to moisten well, cover with lid or same sized pan. Put in the oven and heat. The steam will soften them and they will be light and fluffy as fresh ones. Another way is to beat an egg, add one half cup milk, two tablespoons sugar and a dash of nutmeg or cinnamon. Cut the biscuits in halves, dip in the egg mixture and fry in hot fat to a golden brown. Serve as toast.

How can I use cream that I have tried to whip, but have been unsuccessful?

Chill the cream, separate an egg and chill the white. Whip the cream and the egg together and note results. Cream that is really too thin to whip, but has been beaten can be used for sauce by cutting marshmallows into small pieces and allowing them to dissolve and blend in the cream for several hours before using.

Lettuce may be kept crisp for many days if it is kept covered with a pan or bowl; and an excellent way to keep celery crisp is to clean it and place in a two quart fruit jar and partly screw the lid on.—*Mrs. W. J. I., Salt Lake.*

(Note) They should be kept where it is very cool, or they might mold.

A very good and absorbent mop cloth can be made from

several cotton stockings. Sew them together and quilt with long stitches on the sewing machine.—*Mrs. L. S. B., Garfield, Utah.*

To avoid wasting the small pieces of toilet soap, when taking a new bar, slightly moisten both the old and the new pieces, press small pieces firmly into the new bar and they will stick together like glue.—*Mrs. E. A. N., Fountain Green, Utah.*

(Note) Pieces of laundry soap may be put in a cup for that purpose and dissolved into a soft soap and used for many purposes. They may be put into a soap-shaker and used especially for dishes. If you haven't a soap-shaker, buy one for ten cents and save soap and time.

Often envelopes unsealed come to you in the mails. Cut off the gummed portion of these and save for mending torn music books or magazines, sealing packages or labelling your canned fruits.—*Mrs. G. R. Duncan, Arizona.*

A string wet with kerosene and tied around sugar cans or barrels, lard cans, or anything that attracts ants, will keep them away. The string should be moistened every two or three days.—*Mrs. A. L., Redmond, Utah.*

Living on a farm where I have plenty of chickens and eggs, I find it a help also a money saver to hang a flour sack near the stove and when there are any egg shells, put them into the sack, let dry and crush. Put away to feed chickens in the winter. They take the place of oyster shells. Chickens do not really need them in the summer.—*Mrs. T. T. M., Drummond, Idaho.*

Planning in the Home

By Hattie Parkinson McGavin

There has, perhaps, never been a time when a greater responsibility has devolved upon the house wife than in the present generation. Her sphere is not confined to the home exclusively but to everything of a social and public nature that her environment includes. With these added obligations comes a demand for her time and energy which heretofore has been devoted to the home entirely. Only she who is skilled in the management of home duties can do what society expects of her, and at the same time do justice to her home. This dual obligation can only be competed with by careful planning—not in one phase only but in every phase of her work.

Men build a house, but a woman must make it a home in which the life of each individual member is made easier; where health is given to tired bodies and nerves, and where the mind is refreshed. The home is the most important factor in the nation's life.

To accomplish its object, the home requires the most careful planning. It must have a sense of harmony that will bring a feeling of pleasure to all who come within its circle. It must have order and individuality. It can not be just like every other home, but it must express uniquely the people who live in it. All in all, the home must be a place where human beings grow and develop.

Since the business of the home has become largely a woman's affair she must be taught how to manage it, just as a scientific worker is taught his profession, or that home will not function properly in society nor accomplish that which the home alone is destined to accomplish.

The home planning must be adapted to the climate, place and kind of life of which it is to be a part. A sound house plan is fundamental to the economics of the home. A common impulse toward rational living has made is necessary to simplify the paraphernalia of existence, to eliminate useless tasks and trappings and to arrange the remaining necessities into an orderly scheme of household life. The planning and arrangement of the modern home is an expression of this point of view.

The organization and plan of the home must fit the organization of home activities. There must be an exact adjustment between worker and the work place. There must be no friction between housekeeping and house structure. The interior space and equipment must fit perfectly the operation of the home. Every foot of space must count to smoothness of the house work and

effectiveness of the whole interior or the house plan will not save the time, energy and inconvenience that it otherwise would do. A well considered and conscientiously planned floor space is necessary.

To release a larger share of time and money for culture and good citizenship, the first essential for home makers is a wise budgeting and spending of the family income. This is one of the most important factors in the partnership of married life. Man has long considered the provision of a family income his absolute duty when he marries. Woman should just as conscientiously feel it her duty to wisely and economically administer this income.

The central idea of the budget is balancing the income with the outgo which is an orderly control over finance. This prevents extravagance and the resultant—contraction of debts.

No matter how large or how small the income, the budget is simply a pattern for one's spending. It bears the same relation to the income that a paper pattern does to the material of which a dress is to be made. Instead of haphazard, hit or miss expenditure, resulting in incidental or accidental saving, the budget plans, compels the family to face the question of saving and investment before any money is spent. Its only restriction is a fundamental one, that of compelling the family to establish a standard of living within the income. It thus becomes an essential aid to orderly housekeeping and fosters the idea of thrift and economy. No man would continue in business with a man who spent recklessly the capital which he furnished, yet how many house wives are continually doing this same thing.

From time immemorial, economy and thrift have been preached, but a wrong interpretation has been given these terms. In the public mind they have been interpreted as "closeness," even to a point of stinginess. Today the realization is steadily growing that thrift and economy mean not doing without, but avoidance of waste and extravagance, through wise budgeting and spending.

The value and importance of time is worthy of consideration, hence we must plan to make the most of it. How much needless worry and work would be saved if one knew exactly what to do and when and how to do it. A daily schedule of tasks to be accomplished is the one remedy for this. If one knows not what tasks she is going to do, how will she know when they are accomplished, or how can she plan for any leisure time? How often one hears the remarks, "Really I don't know what to do first," or "What shall I do next?" These remarks tell better than anything else that the speaker is not systematic in her work, nor does she plan it. The worry, excitement and unnecessary work of a daily

routine continuously such as this, is more fatiguing, tiring, and causes more worry, than the actual doing of the work.

If the modern house wife is to do her part in the partnership of married life, and at the same time contribute her share to society, she must plan every phase of her activity, for so much is expected and demanded of her that she can not cope with her present responsibilities unless she can so manage that she can save money, time and energy.

Home-maker is the last word in the world's greatest business.

"Peace, be Still"

O Sea of Life, uncharted main,
How may we safe thy harbor gain?
When rising storms beset our fears,
And sharp the slippery shoal appears,
Speak to thy soul, its fears to calm
And soothe as if with magic balm,
These blessed words thy heart to fill—
Peace, O troubled soul, "Peace, be still."

When lowering clouds make dark our sky,
And hope as if with wings would fly,
When angry waves beat stern and strong
Like fiercest conflict, right with wrong,
Send to thy soul, hope to sustain
And burning anger to restrain,
These gentle words to guard thy will—
Peace, O troubled soul, "Peace, be still."

Oh, could our Life's uncharted sea,
When storm-tossed like the Galilee,
Be calmed by those sweet words divine—
"Peace, be still," O soul of mine,
Then would we reach the harbor blest,
When Life's bright star shines in the west
With promise by its gleaming ray—
A guide to light our onward way.

Carrie Tanner.

Notes from the Field

Amy Brown Lyman

Divisions in Stakes and Wards.

Where a stake or ward is divided, the General Board advises that such stake or ward divide the funds on hand at the time of the change, proportionately with the new division. In most cases the funds are divided equally, even though the new group is smaller than the old one. At the October, 1924, conference, President Williams recommended that in case of division the mother stake or ward from which the new group is taken, start the new stake or ward out in business.

Jordan Stake.

Under the direction of the Jordan stake Relief Society, a Christmas morning program and pageant was given at the Sandy Recreation Hall at 6 a. m. Bells began chiming at 5:30 and the caroling by the "Girls' Chorus" outside the building was most inspiring. The hall was tastefully decorated with the Relief Society and Christmas colors, and hundreds of candles illuminated the building. The pageant which portrayed the birth of the Savior was very instructive and impressive, and the costumes and scenery were in keeping with the theme. The special addresses were given by individuals who had visited Palestine. In spite of the very severe weather, the large hall was crowded by representatives from all parts of the stake who went away filled with the real Christmas spirit and the feeling that they had been well paid for the effort made to be present at this early Christmas hour.

Utah Stake.

A Christmas pageant in which two hundred people participated, given by the Utah stake Relief Society carried the spirit of good will to the community. Spirit of Christmas was enthroned high above the stage erected in the tabernacle. Under her direction the nations of the world came and showed how Christmas affected their lives and homes. Music appropriate to each nation was furnished by the stake Relief Society choir of 73 voices under the leadership of Allie W. Clark. The concluding incident was the entrance of America representing the "Spirit of Good Will." At her call thirty-five Boy Scouts came and took from her horn of plenty messages of good will for each member of the audience. Mrs. Nellie S. Thornton of the Utah stake Relief Society, Prof. E. H. Eastmond and Miss

Louise Dastrup, of the Brigham Young University, assisted in staging this successful Christmas entertainment.

Christmas Cheer for Indians.

Ibapah, Utah. The General Board of Relief Society assisted the teacher of the Goshute Indian School at Ibapah, Utah, in making Christmas cheerful for the group of Indians who live at this sub-agency. There was a Christmas tree and an appropriate program. The teacher in charge wrote the following letter to the General Board regarding the occasion:

"I must tell you how much we appreciate the splendid assistance rendered by the Relief Society of the 'Mormon' Church. Please extend to the Board my sincere thanks. Their assistance has given me a very great pleasure, for they have helped to send a ray of sunshine into the sordid lives of the Goshute Indians. I wish you might have seen the eager faces as they received their gifts. The little girls with shining eyes hugged their dollies to their breasts, while the small boys showed their delight by blowing loudly on their harps, and running their toy wagons up and down the room. But none were happier than the large girls who constantly peeped into their mirrors, or the little men who sported their handkerchiefs with the "Let-er-Buck" where all might read. I am hoping that all good things may come to the Relief Society of the 'Mormon' Church during the coming year."

St. George and Parowan Stakes.

The Relief Societies of the St. George and Parowan stakes joined the local Church authorities in carrying out a Christmas program for the Indians of southern Utah. Beef, flour, potatoes, etc., were given from the Bishop's Store House, in St. George, for the big Christmas pow wow and feast and the Relief Society women prepared special gifts at their homes for everybody. In Parowan stake special provisions were given liberally by the stake presidency, and the Relief Societies gave toys to the children and gifts to the older Indians. Included among the latter were eight comfy layettes for the prospective mothers.

Grant Stake.

The following Relief Society ward conference program was used very successfully in 1924:

12:30 p.m. Oficers' Meeting.
Questionnaire, conducted by Stake President.
Ward Organization, Stake Officer.
2:00 p.m. General Session.
Preliminary Exercises. (Second song conducted by Stake Chorister.)

Presentation of officers and teachers:
General officers sustained as a group, without mentioning names.
Stake officers sustained as a group without mentioning names.
Ward officers, visiting teachers, and class leaders sustained in groups, naming the individuals.
President's Report:
Ward activities.
Items from Annual Report, including comparisons with last year's work. (Report may be given either by president or secretary.)
Value of Educational Work in Relief Society, Ward Officer.
Relief Society Message, Stake Officer.
Music.
Spiritual Welfare, Stake Officer.
Remarks, Bishopric.
Music.
Benediction.

Mothers' and Daughters' socials have been established in the wards of Grant stake, with a view of bringing mothers and daughters in closer contact socially and spiritually. All the mothers, and the daughters over twleve years of age, are meeting occasionally, with the different women's organizations acting in turn as hostess. The programs consist of not less than three and not more than five numbers, the remainder of the time being devoted to visiting and sewing, and general relaxation. Each person contributes 10c at each social to defray the expense of refreshments. At the first social held in each ward, in September, the ward president of each auxiliary was invited to give a five-minute talk on the winter's work of her organization. It has been suggested that at the socials to be held in May, 1925, that the mothers and daughters entertain the fathers and sons.

South Sevier Stake.

On January 29, the South Sevier stake Relief Society gave a dancing party in the South Sevier stake pavilion. Preceding the dancing there was special singing by Elsinore ward and a one-act play given by the Annabella ward. A very sociable time was enjoyed by about three hundred fifty people.

Some of the wards of this stake have been very successful in gathering their membership dues, the collection being made in connection with a social. The visiting teachers distributed to every married woman in the ward an envelope containing an invitation to the party and a very tactful reminder of the annual dues. Mrs. Trena M. Svedine, a teacher of the Elsinore ward Relief Society, reports that her district has not missed a single visit in the thirty years she has acted as teacher. If she has been unable to visit she has called some one else to take her place.

Raft River Stake.

The wards of this stake are so scattered and cover such a large territory that over one thousand miles have been covered by the Relief Society presidency and board members in visiting the different societies. This does not include the number of miles necessary to travel each month to attend monthly union meetings. All of the ward societies in the stake have been visited at least once and some three times during the year. Most of the visiting is done in the summer and fall months, as it is quite difficult to get to the different wards in the winter and early spring, due to inclement weather and bad roads.

The stake genealogical society planned a proxy excursion to the Logan temple and the Relief Societies of the stake contributed $73.75 to this cause.

The stake social service leader has been very fortunate in getting in touch with the director of the Bureau of Child Hygiene who has promised a health conference in the Spring, as soon as weather and roads will permit. The members are thankful for the Sheppard-Towner provision which has made this possible.

In Memoriam

California Mission.

Mrs. Louisa Jones, former president of the Relief Societies of the California mission passed to the great beyond, October 29, 1924. At the time of her death she was living with her daughter, Mrs. C. M. Kensey, at Mesa, Arizona. Sister Jones was a woman of great faith, keen intellect and unbounded energy and devotion to any cause she chose or was appointed to labor for. She was charming and interesting as a companion and much beloved in the California mission where she traveled extensively in the interest of Relief Society work. Mrs. Jones was born in Illinois, in 1850, and came to Utah in 1875. Her experience in Church work was most varied. At different periods in her life she served in the following capacities: Sunday School teacher, 34 years; Relief Society ward teacher, ward Society president. Relief Society stake secretary, 12 years; stake counselor in Relief Society, member stake Sunday School union board; counselor Y. L. M. I. A.; teacher in Religion Class; teacher, Parents' Class; stake genealogical supervisor and teacher, and president of Relief Societies of California mission. Mrs. Jones was well known also in educational work. She was graduated from the University of Deseret in 1882. In 1897 she was graduated from the kindergarten course at the Brigham Young University. She later went to Thatcher, Arizona, to take charge of the kindergarten work in the L. D. S. academy there, and also to serve as matron of the school. Mrs. Jones did most effective work in the interest

of genealogy, and for two years supervised this work in the California mission. In 1919 she was appointed president of the Relief Society of this mission, but gave up the work in 1921 on account of ill health. For a time she worked in the St. George temple, but when this was possible no longer she removed to the home of her daughter in Mesa, Arizona. Mrs. Jones was the mother of eight children.

Teton Stake.

Another pioneer has passed to the great beyond in the person of Martha T. Little on November 25, 1924. She was born in 1843 at Splashburg, Lancashire, England, and first heard the gospel when she was six years old. She emigrated to America in 1854 and remained at St. Louis for one year. Then, together with her mother and sister, she walked much of the way to Salt Lake City. In 1862 she was married to George E. Little, and there were born to this couple fourteen children, seventy-nine grandchildren, and ninety-eight great-grandchildren. They resided in Salt Lake City until about 1889, then moved to Teton Basin, Idaho, where Mrs. Little was called to be first counselor to the president of the first Relief Society organized at that place. This position she held until September, 1895, when she was called to preside over the first Relief Society organized in the Leatham ward of the stake. In 1909 she was called to be a member of the stake board of Relief Society and held this position until she moved to Salt Lake City to do temple work in 1924. She was laid to rest by the side of her husband in the shadow of the Teton Peaks in the valley she loved so well.

Life

Henry Van Dyke.

Let me live my life from year to year;
With forward face and unreluctant soul;
Not hurrying to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill and down,
O'er rough or smooth, the journey will be joy
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
My heart will keep the courage of the quest,
And hope the road's last turn will be the best.

Guide Lessons for June

LESSON I

(First Week in June)

Theology and Testimony

THE ABRAHAMIC DISPENSATION

Time: About 430 years, beginning about 1921 B. C. and ending about 1491 B. C.

PART I—ABRAHAM

A. Some Leading Events in the Ministry of Abraham.

1. *The Call of Abraham.*

a. The Necessity for the Call of a Dispensator—
Although the Priesthood was still on the earth the world was without a great spiritual leader vested not only with authority but one called and set apart for a great work. Since the confusion of tongues mankind had seemingly been spiritually dazed and in this condition the masses were pushed by the promptings of the evil one into the darkness of paganism. Even the father of Abraham was a fanatical idolator. (See Pearl of Great Price, Book of Abraham 1:30; 2:5, 6, 7.)

b. The Preparedness of Abraham for the Call—
First of all Abraham was fundamentally a high grade intelligence. (See Abraham 3:23. Second, he was fore-ordained for his mission before he was born. "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was." (*Compendium,* p. 285.) Third, he was full of righteous desires: he desired the patriarchal blessing; he desired the Priesthood; he desired knowledge; he desired fatherhood; he desired to be a peace-maker; he desired to be obedient; he desired constant improvement. Fourth, he sought or worked for the things he desired. (See Abraham 1:1, 2, 3, 4.)

c. The Three Distinct Features of the Call—
The call of Abraham had three distinct features: first, to separate himself from the association of

idolators; second, to carry the gospel to a new land and possess that land; third, to furnish the race with a fatherhood through which "all families" of the earth should be blessed through the spread of the gospel by his posterity and the sprinkling of his blood among the peoples of the earth as germs of affinity for the Spirit of the Lord. (See Abraham 2:6, 12.)

"There are two Comforters spoken of, one is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first comforter, or Holy Ghost, has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham." (See *Compendium*, p. 268.)

It seems evident that faith, repentance, baptism, patriarchal blessing, ordinations, sealings are accelerative of the increase of the blood of Abraham within us, and that doubt and direlection in our duties tend to the diminishing of that blood and the fostering of the pagan strains that may lie lurking in our veins. And herein is seen the advantage, physical as well as spiritual, of having the Spirit of the Lord with us. The bread and the water are relatively of little importance in the sacrament service, but the getting and having of the Spirit of the Lord with us, as provided in the sacramental prayers, are of great physical as well as spiritual importance, because the Spirit of the Lord increases the strength of the blood of Israel in us.

"That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence." *Compendium*, p. 269.

2. *The Delivery of the Urim and Thummim to Abraham.* Whether the sacred instrument of seership and revelation was obtained by Abraham before he filled the first part of his mission by leaving the land of Ur, or whether he made a trip back to this center of civilization and obtained from the Lord the Urim and Thummim, is not certain; but at all events he came into possession of it directly from the Lord.

   By means of the Urim and Thummim God gave Abraham a vision of the universe physical and spiritual. (See Abraham 3:4, 23.)

3. *Abraham Obtains the Priesthood.*

   Abraham left the famine-smitten land of Haran and made his way to the land of Palestine where he received the Priesthood from the high priest Melchizedek after a victorious campaign of rescue. (See Genesis 14:8-18.) "Which Abraham received the Priesthood from Melchizedek who received it through the lineage from the fathers." (Doc. and Cov. 84:14.)

   This event was accompanied by gladsomeness and grattitude on the part of the ideal patriarch. Abraham was a born heir to the Priesthood. His ancestors had conferred the right to the Priesthood upon him as an inheritance. But he sought for an official conferring of this glorious authority. (Abraham 3, 4.) From Melchizedek he obtained what he had so long sought—the appointment as an agent of the Lord—and true to his high-grade nature he decided that in him the Lord should have an honest agent. "He gave him tithes of all." Genesis 14:20.)

4. *The Offering of Isaac.*

   Abraham had already offered on the altar of obedience the home-presence of one of his sons—he had sent Ishmael away to be reared among the uncircumsized, and the patriarch's chief comfort was a promise from God that he would look after the boy and see to it that his life should be a part of the fulfilment of one of the great promises made to Abraham. (See Genesis 17:20.) And now when the heir of promise, Isaac, who was about fifteen years younger than Ishmael, when this boy, the only child of Sarah, was budding into manhood, God puts Abraham to a test through which he came to be known as one who loved the Lord with all his might, mind and strength, "a friend of God." The test was one to which no childless man could be put.

Abraham's fatherhood was to be made a special means of lifting him towards Godhood.

The offering of Isaac was a double sacrifice: it included, in the mind of Abraham, the giving up of Isaac and the setting aside of an ethical ideal. Abraham was heart and soul opposed to the doctrine and practice of sacrificing human beings. He not only protested against it among his own people but he condemned it in Egypt to the extent of drawing down upon him the violence of the idolatrous rulers in that country. (See Abraham 1:5, 6, 7, 13.)

Abraham, in obedience to his understanding of God's command, a superior loyalty to God, prepared to make an offering of his son which included the shedding of his blood. But when Isaac questioned concerning a lamb, he answered, "My son, God will provide himself a lamb for the burnt offering." The patriarch in this was a prophet, ***not a seer.***

Isaac was placed upon the altar; the knife was raised; and there the *offering of Isaac* ended.

The call of the angel that interrupted the procedure was not a countermand of the word of God, but a revelation of what *offering a son by a father meant.* The ram in the thicket was an objective vindication of Abraham's stand against "human sacrifice."

He was tested and found true to God, as he understood him, and the Lord intervened as he always will to prevent mistakes being made by those who are loyal to him. Abraham's son was saved and his ethical ideal preserved.

B. Some Outstanding Features of Abraham's Life and Character.

1. *He Merited the Beatitudes Pronounced in the Sermon on the Mount.*
   a. He was poor in spirit and felt the constant need of God's help. There was no self-sufficiency about Abraham.
   b. He was one of "those who mourn." He must have grieved over the wickedness of the world and the apostasy of his relatives. The banishment of a part of his family was a source of sorrow to him. (See Genesis 21:11.) He mourned the death of his wife. (See Genesis 23:2.)
   c. He was of "the meek," for what ever else meekness stands for it stands for teachableness, and Abraham stands in the front ranks of knowledge seekers.

d. To know that Abraham belongs to the class "who do hunger and thirst after righteousness" one need but contemplate his own words recorded in Abraham 1:2: "Desiring to be a greater follower of righteousness."

e. That he merits the blessing promised to those "who are merciful" is evident from his pleadings with the Lord to spare a city from destruction. (See Gen. 18:20, 38.)

f. The selection of Abraham to be the lineal father of a race through which the mother of the "Only Begotten" should come is evidence of Abraham's being intrinsically one of the "pure in heart." The fact that Abraham had access to the presence of the Lord is ample proof of his being entitled to the sixth beatitude.

g. "Blessed are the peacemakers for they shall be called the children of God." The peace-making quality of Abraham is brought to the front in his generous policy with Lot and in his refusal to accept the spoils of war. (See Genesis 13:7-12; 14:14, 24.) But the conclusive evidence that Abraham was entitled to the seventh beatitude is found in the fact that God said to him "My son, my son." (See Abraham 3: 12.)

h. In proof that Abraham merited "They which are persecuted for righteousness sake," we have the treatment he received at the hands of the idolators of his day and then the fact that he received the reward promised.

Jesus in his parable of the rich man and Lazarus indicates that Abraham was among those of whom it can be said, "of these is the kingdom of heaven" and the Lord declares directly that Abraham is exalted in the kingdom of heaven. (See Doc. and Cov. 132:29.)

Questions and Problems:

1. About what time in the world's history did Abraham live?
2. Describe the conditions that made the calling of Abraham necessary.
3. What were the special desires and efforts of Abraham that gave him a preparedness for *his* call?
4. What were the three features of the call of Abraham?
5. Tell how Abraham obtained the Urim and Thummim.
6. How is verse twenty-six of chapter three in the Book of

Abraham prominently related to the Latter-day Saint literature?

7. How did Abraham give evidence that his agency for God should be accompanied by absolute honesty with the Lord?
8. Discuss the difference between the offering of Isaac and the sacrificing of him.
9. What lesson was taught to the ages by the voice of the angel and the finding of the ram in the thicket?
10. Give proof that Abraham was entitled to the blessings pronounced in the Sermon on the Mount.
11. Discuss Hagar as the grand-mother of twelve princes. (Gen. 17:20.)

LESSON II

(Second Week in June)

Work and Business

TEACHERS TOPIC FOR JUNE

Cooperation of parents and teachers in simplicity of graduation exercises.

1. Cooperation is essential to simplicity in graduation exercises.
2. Finishing the eighth grade is simply passing from the grades into the junior high and not a graduation.
3. Elaborate exercises in the grades sometimes detracts from the desire to go on to high school and college.
4. Gifts of jewelry and money at this time are inappropriate.
5. Mothers and children have been made ill through the preparations for such elaborate and wholly uncalled for exercises.

LESSON III

(Third Week in June)

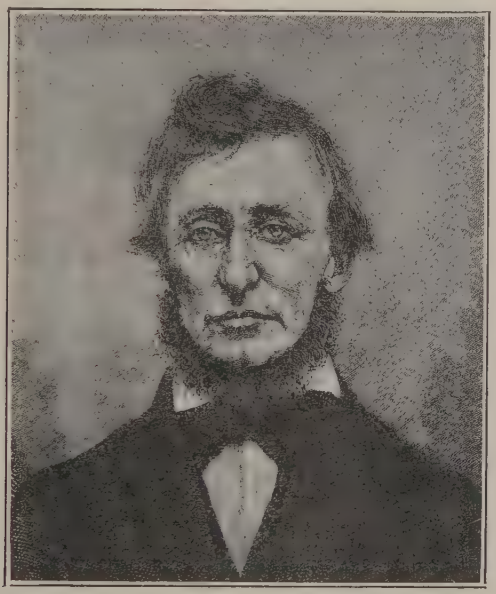
Literature

HENRY DAVID THOREAU

At the Relief Society conference, held during the year 1923, the members of the organization were told that America had assumed the leadership of the world since the World War; and for that reason everything American would attract more attention than ever before; and, as a consequence, American literature, treated somewhat scornfully in the past by people across the

Atlantic, would come in for its share of attention. It is because we have confirmation of this fact, and because the Spring and Summer months are coming, when writers who portray nature are especially interesting, that we have selected Henry David Thoreau for this lesson.

A French paper of note is publishing a column each day on



HENRY DAVID THOREAU

American affairs and American literature, and the first writer they have selected is Henry David Thoreau; and, since the French people are thinking about him and reading him we think it only right that the members of our organization should become acquainted with him also. We once heard a man from India say that the people in India knew more about John Milton than the Americans knew, we should not like the Frenchman to say that French people know more about Henry David Thoreau than the American knows.

An American critic, Mr. Roy Bennett Page, tells us that Thoreau has been growing in popularity of late years, so much so that in 1906 his complete journal of over fourteen volumes was published, just as he left it.

Thoreau was born in Concord, July 12, 1817. A number of our writers made Concord their home but few were born there. He was of French and Scottish ancestry. This may account, in a

measure, for the French turning their attention to him first of all.

His people were poor, his father being a pencil maker, nevertheless they contrived in some way to have him go through school, and with some little help from the University he was graduated from Harvard in 1837.

He is the writer who above all others believed in keeping a journal. Among his college themes was one that recommended the keeping of a journal, the form in which all his writings appear from the year of his graduation to his death, his journal making in all thirty manuscript volumes.

In college he appears to have distinguished himself in Greek and English composition. He taught school for a while, worked at his father's trade of pencil maker, until he was satisfied that he could make a better pencil than his father, then gave it up stating that he had lost interest in further effort in that direction.

He then began what Ralph Waldo Emerson called those, "endless walks and miscellaneous studies." One of these journeys took him the entire length of Cape Cod; another, into Maine; still another, into Canada. The report of these trips although not published until after his death, form the foundation of his literary fame. At that time he was an important factor in Concord life, he lectured before the Athenaeum, and was a skillful surveyor, gardner and carpenter.

However, in 1845, he borrowed an ax from Alcott, and a piece of land on Walden Pond, from Emerson, and built himself a hut. He lived a very frugal life. The record of this life is found in his book *Walden*. He tells us he went into the woods to see if he could not learn what the essentials of life really are. Somehow in his contact with nature he concluded that the institution of slavery was morally wrong. Going into the village one afternoon he was arrested and jailed "because he did not pay a tax to, or recognize the authority of, the state which buys and sells men, women and children like cattle at the door of its senate house." These are practically his own words.

It is said that Emerson went to visit him while he was in prison and asked, "Henry, what are you doing here?" He was met with the yankee reply, "Ralph Waldo, why are you not here?" Thoreau declared he would not pay taxes to a nation that supported such an abominable institution as slavery.

But the value of *Walden*, thought by many to be his chief work, lies not in the fact that its author lived the simple life at Walden Pond or that he protested against the institution of slavery, but in the fact that he interpreted nature, by telling us how "spring

came in," and of the changing color of Walden Pond. He has taught us the granduer of the great outdoor life about us and is the first of that school of writers of which John Burroughs is a notable example.

He died on May 6, 1862. He had lived near to nature and had learned enough to be unafraid of death. Undoubtedly the unprotected life he lived brought on the consumption that resulted in his death. "All who knew him were strongly attracted to him, as a beautiful character, and nothing in his life better justified their devotion than some sentiments expressed in his last weeks, when he knew death was at hand." "When I was a very little boy," he said to one, "I learned that I must die, and I set that down, so, of course, I am not disappointed now." To Bronson Alcott he said: "I shall leave the world without a regret, though to few men has 'the mere living' been more delightful."

No doubt Thoreau withdrew himself from society because he thought society was diseased. In his *Natural History of Massachusetts* he writes, "There is no scent in it so wholesome as that of the pines, nor any fragrance so penetrating and restorative as the life everlasting in high pastures." Again in an essay on "Walking" he said, "Hope in the future for me, is not in towns and cities but in the impervious and quaking swamps."

The titles of his works published after his death compiled from his journals are: *Excursions,* 1863; *Maine Woods,* 1864; *Cape Cod,* 1865; *A Yankee in Canada,* 1866; *Spring,* 1881; *Summer,* 1884; *Winter,* 1887; *Autumn,* 1892; *Notes on New England and Birds,* 1910.

His style was incoherent, he jumped from one to another without the least warning; yet all this admitted, it does not in the least change the fact that he set forth what he observed in the habits and actions of the "woodpecker, chicadee, song sparrow, bluebird, goldfish, wild duck and squirrel, *hyla,* and muskrat, and with rare affection studied all God's creatures."

Emerson says, "he sat immovable until 'the bird, the reptile, the fish which had retired from him should come back and resume its habits." He seemed by nature fitted for his work, for again Emerson remarks, "his power of observation seemed to indicate additional senses; he saw as with a microscope, heard as with a trumpet, and his memory was a photographic register of all he saw and heard."

THE COMING OF THE BIRDS

(From *Early Spring in Massachusetts*)

March 18, 1858. How much more habitable a few birds make the fields! At the end of the winter, when the fields are bare, and there is

nothing to relieve the monotony of withered vegetation, our life seems reduced to its lowest terms. But let the bluebird come and warble over them, and what a change! The note of the first bluebird in the air answers to the purling rill of melting snow beneath. It is evidently soft and soothing, and, as surely as the thermometer, indicates a higher temperature. It is the accent of the south wind, in vernacular. It is modulated by the south wind.

The song-sparrow is more sprightly, mingling its notes with the rustling of the brush along the water sides, but it is at the same time more terrene than the bluebird. The first woodpecker comes screaming into the empty house, and throws open doors and windows wide, calling out each of them to let the neighbors know of its return. But heard farther off it is very suggestive of ineffable associations, which cannot be distinctly recalled, of long-drawn summer hours, and thus it also has the effect of music. I was not aware that the capacity to hear the woodpecker had slumbered within me so long. When the blackbird gets to a *conqueree* he seems to be dreaming of the sprays that are to be and on which he will perch. The robin does not come singing, but utters a somewhat anxious or inquisitive peep at first. The song-sparrow is immediately most at home of those I have named.

Each new year is a surprise to us. We find that we had virtually forgotten the note of each bird, and when we hear it again, it is remembered like a dream, reminding us of a previous state of existence. How happens it that the association it awakens are always pleasing, never saddening, reminiscence of our sanest hours. The voice of nature is always encouraging.

When I get two-thirds up the hill, I look round, and am for the hundredth time surprised by the landscape of the river valley and the horizon with its distant blue-scalloped rim. It is a spring landscape, and as impossible a fortnight ago as the songs of birds. It is deeper and warmer blue than in winter, methinks. The snow is off the mountains, which seem even to have come again like the birds. The undulating river is a bright blue channel between sharp-edged shores of ice retained by the willows. The wind blows strong but warm from west by north (so that I have to hold my paper tight while I write this), making the copses creak and roar, but the sharp tinkle of a song-sparrow is heard through it all. But, ah! the needles of the pine, how they shine, as I look down over the Holden road and westward! Every third tree is lit with the most subdued, but clear, ethereal light, as if it were the most delicate frost-work in a winter morning, reflecting no heat, but only light. And as they rock and wave in the strong wind, even a mile off, the light courses up and down them as over a field of grain, i.e., they are alternately light and dark, like looms above the forest, when the shuttle is thrown between the light woof and the dark web. At sight of this my spirit is like a lit tree. It runs or flashes over their parallel boughs as when you play with the teeth of a comb. Not only osiers, but pine needles, shine brighter I think, in the spring, and arrowheads and railroad rails, etc., etc. Anacreon noticed this spring shining. Is it not from the higher sun and cleansed air and greater animation of nature? There is a warmer red on the leaves of the shrub oak and on the tail of the hawk circling over them.

MAIMED NATURE

(From *Early Spring in Massachusetts*)

March 23, 1856. I spent a considerable portion of my time observing the habits of the wild animals, my brute neighbors. By their various movements and migrations they fetch the year about to me. Very

significant are the flight of geese and the migration of suckers, etc. But when I consider that the nobler animals have been exterminated here, the cougar, panther, lynx, wolverine, wolf, bear, moose, deer, beaver, turkey, etc., etc., I cannot but feel as if I lived in a tamed land as it were, emasculated country. Would not the motions of those larger and wilder animals have been more significant still? Is it not a maimed and imperfect nature that I am conversant with? As if I were to study a tribe of Indians that had lost all its warriors. Do not the forest and the meadow now lack expression? now that I never see nor think of the moose with a lesser forest on his head in the one, nor of the beaver in the other? When I think what were the various sounds and notes, the migration and works, and changes of fur and plumage, which ushered in the spring and marked the other seasons of the year, I am reminded that this my life in nature, this particular round of natural phenomena which I call a year, is lamentably incomplete. I listen to a concert in which so many parts are wanting. The whole civilized country is, to some extent, turned into a city, and I am that citizen whom I pity. Many of those animal migrations and other phenomena by which the Indians marked the season are no longer to be observed. I seek acquaintance with nature to know her moods and manners. Primitive nature is the most interesting to me. I take infinite pains to know all the phenomena of the spring, for instance, thinking that I have here the entire poem, and then, to my chagrin, I learn that it is but an imperfect copy that I possess and have read, that my ancestors have torn out many of the first leaves and grandest passages, and mutilated it in many places. I should not like to think that some demigod had come before me and picked out some of the best of the stars. I wish to know an entire heaven and an entire earth. All the great trees and beasts, fishes and fowl are gone; the streams perchance are somewhat shrunk.

Questions and Problems

1. Why is Thoreau called the "Concord Dearest?"
2. Many writers have declared that by living near to nature they have had spiritual and moral lessons suggested to them. What do you think of the idea? Have you personally had any spiritual uplift through contact with nature?
3. Do you think Thoreau was justified in not paying his taxes, and in going to prison rather than paying them?
4. State what you may have observed during the Spring months in the great outdoor world that has appealed to you.
5. What do you favor most, or what makes the greatest appeal to you, in the selections you have read from Thoreau?

LESSON IV

(Fourth Week in June)

Social Service

Social Aspects of Education

The educational program is, in our democracy, a state affair. An appreciation of the necessity and value of education by the

people generally, has led to the development of an extensive and elaborate system of state education. That the state has the power to make school attendance of children compulsory, is a recognized and accepted fact. That taxes should be levied for the support of the school system, is also an unquestioned institution. That educational legislation and appropriations vary, of course, in the different states.

Utah's school attendance act is one of the most advanced of the time. The present statute provides that all children between the ages of 8 and 18 shall be in attendance at school unless the child has completed the senior high school. When he reaches 16, if his services are needed by a widow or by an invalid father, or if his health makes school attendance unadvisable, he may be allowed to discontinue regular school and attend part-time school. Until children are 18, or have completed the regular high school, they are not permitted to enter industry, unless satisfactory arrangements are made for them to enter a part-time class. This part-time school work may be taken a certain number of hours each week, or a certain number of weeks each year. The total must be 144 hours per year.

In order to maintain the educational standards set by the community, the schools of a metropolis usually have their own special officers or staff members to supervise entrance, non-attendance, truancy, and later, the vocational guidance of children entering industry. Often trained social workers are employed to give the kind of expert attention that is needed to assist dependent, neglected, or problem children, to make the necessary adjustment in school or in industry. In smaller communities, the principals and teachers have the responsibility of handling these social problems which arise in the school.

Many of the problems of attendance and conduct that must be met in school are fundamentally social difficulties that have their bases in a faulty home environment. For this reason the school often finds it necessary to ask the aid of some family agency to assist in treating the problem. The social worker who is visiting a family often has an insight into the family difficulties, which is presented to the school, gives the school a better understandng of the situation. A close relationship should exist between school and family visitor, for both are observing the members of the family—their health, habits, abilities, etc.—and both are working fundamentally toward the same end. Both aim to contribute to the growth, the development, and the stability of the individuals with whom they work.

A child usually enters school soon after his sixth birthday. In a well-adjusted family this is understood and the necessary

preparations are made as a matter of course and are often eagerly anticipated. The first day at school is something of an event to the child and also to the parents. But if the parents do not understand English, and are unaware of the school regulations, or if the mother is ill and the extra effort of making school clothes is a task she cannot undertake, or if there is actually no money with which to buy the necessary dress or pair of shoes, the first day at school is likely to be delayed. A family who has suffered the hardships of illness, unemployment, inadequate income, etc., frequently find it necessary to postpone the children's entrance in school, and if there is no outside interference or assistance in the interest of the children, non-attendance may continue from month to month and even from year to year. Even after the children have been formally entered in school their regular attendance is not assured. The same family difficulties that kept the children from entering promptly, will tend to make them spasmodic and irregular in their attendance.

It is obvious that merely to "order" children to report at school is unreasonable and often futile. The whole family may need readjustment before regular attendance can be expected. Perhaps employment is needed for the man out of work, or an income for a widow, or a housekeeper for a widower. Perhaps standards of household management and habits of regularity need to be introduced. It may take a long period of time to introduce the new habits and construct a new mode of living. Infinite skill and patience are needed by a person who attempts to reconstruct a family's standard of living. If such a program of social treatment is necessary to raise a family to a higher standard, and incidentally to insure a more regular attendance and a better appreciation of educational opportunities, the task of family rehabilitation belongs to the social worker rather than to the school.

Non-attendance at school is not the only difficulty that the teacher or principal and the family visitor can share. The difficult child, the rowdy one, and the one failing in school work, is perhaps a problem because of some maladjustment at home. The lack of the material necessities of life can account for much abnormal behavior. Likewise, if a child is not well, or if he cannot sleep because of the lack of adequate covering, or if he has not had sufficient nourishing food, he is likely to be listless and slow at his school work. If there is unhappiness and friction in the home circle, the children naturally will develop an irritability and a nervousness that will make for undesirable conduct in the school room and on the play ground.

A sensitive child may be made to suffer and consequently

behave "queerly" because of a lack of understanding at home. The following incident illustrates one child's emotional problem, and the simple treatment that removed the cause of the difficulty. A young girl appeared to be so stupid at school that until an examination by a psychologist was made it was thought that she was not quite normal. The difficulty had its chief cause in the behavior of the family towards the child. The younger brother was obviously the favorite at home because both parents had looked forward to the advent of their first son. The boy was given precedence in everything and nothing but reproach was given the girl. She was continually being compared with her brother to her own disadvantage. She would hear her mother tell visitors of her brother's cleverness and of her own shyness and backwardness. It was not surprising therefore that she should have been quiet and timid in school. Ever since she had been able to remember, her every effort at self-expression had been discourged before it had had a chance to start. Daily she was being told that she was an inferior person, that she was capable of nothing, and that she amounted to nothing. She was now bound up as effectively as if she had been in chains. Because of her family's conduct, she was shut up within herself so completely she could not adjust to her home or her school life. Only after the parents had been shown the part they were playing in their daughter's unhappiness did the child begin to receive the opportunities she needed. A changed atmosphere at home and special attention in school released her from her fears and her timidness and stimulated her to the use of her abilities.

A new development of school service in the larger cities is that of a visiting teacher. The qualifications for this position include both teaching and social work experience. Children who present health or behavior problems or who give other evidences of poor care or misunderstanding, are referred to the visiting teacher for study and treatment. Because of the visiting teacher's ability to observe the child, both in the school and in the home environment, she can give the special care that difficult children require.

When children reach the age where they are permitted to leave school and enter industry, many new problems arise. It is, of course, important to prolong the educational period as long as possible for those who have aptitudes for academic work. It is often excellent economy to supplement a family's income for a few years in order to give able, ambitious children the advantage of further school work. In some instances, however, it may be advisable to start early to give specialized training for a particular industry. Decisions regarding the continuation of the educational period should be based on the child's ability, his health, his ambitions, and the standards of the family.

Boys and girls who leave school to go to work as soon as the school law permits, are not likely to be very fortunate in the choice of an occupation unless some guidance is given to them. In consequence of the growing realization of the number of industrial failures, and the economic waste caused by haphazard selection of vocations, both schools and industrial concerns are making attempts to place children in positions for which they are fitted. For instance, factory work, because of its monotony, might be depressing and discouraging to a high-tempered, lively young boy. Because of the deadening routine he is likely to quit his job some day, or perhaps even leave home and seek adventure on the open road or in a new town. If his job had appealed to some ambition he had entertained, or perhaps to his natural youthful desire for romance and adventure, he would doubtless have become a steady workman. His own ambitions and tastes should have been consulted.

The factory work might have appealed to another boy who would like the opportunity to do work with his hands, to associate with pleasant people, and to gain the satisfaction and security that come with being part of an established, reliable organization.

Vocational guidance undoubtedly should begin while the children are yet in school, giving them opportunity, without economic loss, to discover their aptitudes and abilities. There is some danger, of course, of specializing too early, for the selection of a life occupation requires mature judgment. Vocational guidance should not be discontinued when the child accepts his first position in industry. Supervision, given either by industrial concerns or by the continuation schools, should be extended until a satisfactory transfer has been made from school to industrial life.

Reference: Normal Life, Edward T. Devine, pages 69-79.

Questions and Problems

1. What are the school attendance regulations of your state?
2. Why are school problems with children often family problems?
3. How can parents and social workers cooperate with schools?
4. How can parents assist in choosing vocations for their children?
5. Why is it important to permit the child to have a voice in the selection of his vocation?

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